

him an Angel of Light for an assistant." Such cases might be multiplied indefinitely from every sphere of human activity. Of course, this is only a one-sided view of the case. It takes no account of the numbers sentenced to poverty by unpropitious circumstances, by disease, by unforeseen calamity, by burdens too great for them to bear, by moral deformity for which others are responsible. Yet when employers of labour are calling out constantly for trustworthy men and declaring that they cannot find them, the matter has assumed sufficient proportions to merit consideration in every scheme for social reform, and to command the earnest attention of the church. And while she denounces unmercifully the tyrannical capitalist who takes advantage of a man's extremity to employ him at one-half his value, let her condemn with equal emphasis the faithless labourer who cheats his master out of time and service that are justly his.

Far more forcibly does this truth apply to the wealthy, for with their enlarged powers and opportunities weightier responsibilities are theirs. The worst capitalist is not the employer of labour, hard and inhuman though he be. It is the man who expends the money entrusted to him in luxurious self-indulgence, instead of using it in the service of God and humanity. And to one and all this charge of faithful service is brought home, for only thus can earth's blessings be transformed into heavenly treasure, and earth's labours be blessed with the favour of God.

Another spiritual purpose which riches may serve, Christ shews to be this—that they may express, and therefore cultivate Christian love. His great lesson on this point is given in this Parable of the Good Samaritan. Its central thought is that your obligations to men are regulated by your ability to supply their needs. A man's responsibility then grows with the development of his ability to help others. The fact that these others may be strangers or even enemies does not absolve us. The one question is: do they need? and the peculiarity of Christian liberality is that it is given to strangers and enemies as well as to friends. This Christ commanded on many different occasions.